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AN EXPLANATION

OF THE

CHURCH CATECHISM.

PART I.

Of the Baptismal Vow.

TEACHER. **WHAT** do you mean by the word Catechism?

SCHOLAR. A form of instruction in the principles of the Christian Religion.

T. Of what does the Christian Religion consist?

S. Of those truths relating to salvation by Christ, which God has made known unto us in the Bible.

T. Into how many parts may the Church Catechism be divided?

S. Into five parts, namely,

I. The Baptismal Vow,

II. The Creed,

III. The Ten Commandments,

IV. The Lord's Prayer,

V. The Doctrine of the Sacraments.

An Explanation of

T. What is your Name ?
S. N. or M.

T. What do you call this name, by which you answer ?

S. My Christian name ; because it was given to me at my baptism, when I was solemnly dedicated to Christ.

T. "Who gave you this name ?"

S. "My Godfathers and Godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

T. Whom do you mean by your Godfathers and Godmothers ?

S. Those persons who presented me in my infancy to be baptized, and who then made certain promises in my stead.

T. What is it to be "a member of Christ ?"

S. It is to be a member of His church ; for in the Holy Scriptures the church of Christ is compared to a body, whereof He is the head, and His disciples are the members.

T. What is it to be "a child of God ?"

S. It is to be one who is adopted through the love of God the Father, redeemed through the merits of God the Son, and born anew through the influence of God the Holy Ghost.

T. What is it to be "an inheritor of the kingdom of heaven ?"

S. This great privilege follows from the two former ; for he that is made a member of

Christ, is through Christ a child of God ; and he that is a child of God, is an inheritor of the kingdom of heaven, or an heir of everlasting life and glory.

T. Do you possess these privileges by nature ?

S. No ; by nature my heart is evil, and I am a child of wrath.

T. Was man created in this state of sin ?

S. No ; man was first created after God's own image, in knowledge, righteousness, and holiness.

T. How then were mankind brought into this wretched state ?

S. By the sin of our first parents, who, being tempted by Satan in the form of a serpent, ate of the forbidden fruit, and thus disobeyed the commandment of God.

T. How are we to be delivered from this state of sin and death ?

S. By grace, through faith in Christ ; and in baptism we make a profession of faith in Christ, and receive the outward sign of union with Him.

T. Can the outward sign by itself be effectual to salvation ?

S. No ; the inward and spiritual grace is necessary.

T. If the effects of this grace do not conti-

nue with you, as you grow up will the outward sign still do you any good?

S. No; for then I shall lose the blessing of it, although I may still belong to the outward and visible Church, in which there are hypocrites as well as saints.

T. How are you to judge of yourself whether you be a partaker of the inward and spiritual grace, and therefore really "a member of Christ, the child of God, and an inheritor of the kingdom of heaven?"

S. By searching my heart and life, whether I bring forth fruit agreeable to my profession, and earnestly strive to fulfil those things which were promised in my name at my baptism.

T. Thus you perceive that the outward sign of itself can by no means be effectual to salvation; but too many, alas! substitute the shadow for the substance. You should therefore be led to self-examination, whether you are a partaker of the inward and spiritual grace, and are fulfilling the promises which were made at your baptism. Let me hear then,

"What did you Godfathers and Godmothers then for you?"

S. "They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And Thirdly, that I should keep God's

holy will and commandments, and walk in the same all the days of my life."

T. Of how many parts does this baptismal promise or vow consist?

S. Of three parts.

T. What is the first promise made in behalf of every baptized person?

S. That he renounce his three spiritual enemies; the devil, the world, and the flesh.

T. What is it to renounce them?

S. It is from the heart to hate them, and to forsake their wicked works.

T. Whom do you mean by the devil?

S. An invisible wicked spirit, the grand enemy of God and man.

T. What are the works of the devil?

S. All kinds of sin and wickedness.

T. Mention some of those sins which are more especially the works of the devil.

S. Amongst them are pride, idolatry, swearing, sabbath-breaking, murder, quarrelling, theft, lying, and such like.

T. Through whose power can we successfully fight against the devil and his works?

S. Through the power of Christ.

T. What is the second enemy of your soul, which you have engaged to renounce?

S. "This wicked world, and all its pomps and vanities."

T. Why do you call this world wicked ?

S. Because the Bible calls it so ; for the Apostle John says "the whole world lieth in wickedness."

T. Are the things of the world themselves wicked ?

S. No ; for they are the works of God's hands and must be good.

T. What then causes the wickedness of the world ?

S. Our own corruption, which tempts men to abuse the things of the world, and to seek their happiness and pleasures entirely from them.

T. What are the pomps and vanities of this wicked world ?

S. The pleasures, riches, and honours, of this earthly state, so far as they stand in opposition to the will of God.

T. Are the pomps and vanities of the world confined to the rich and the great ?

S. No ; poor persons, though not in the same way, are in danger too from the pomps and vanities of the world.

T. What is the third thing which you have promised to renounce ?

S. "All the sinful lusts of the flesh."

T. What do you mean by the sinful lusts of the flesh ?

S. All the evil desires, tempers, and passions, which proceed from our depraved nature.

T. What is it to renounce the sinful lusts of the flesh ?

S. It is not to encourage, but to resist, all sinful desires, tempers, and practices.

T. You have already told me the first engagement made in your baptism, which is, that you should renounce the devil, the world, and the flesh ; what is the second thing your God-fathers and Godmothers promised for you ?

S. "That I should believe all the articles of the Christian faith."

T. Where are the articles of the Christian faith to be found ?

S. In the Holy Scriptures.

T. Where are they collected and summed up ?

S. In that form of words commonly called the Apostles' Creed.

T. I shall examine you in the Apostles' Creed, when you come to the second part of the catechism. What is the third engagement made for you at your baptism ?

S. "That I should keep God's holy will and commandments, and walk in the same all the days of my life."

T. Where are God's holy will and commandments to be found?

S. In the Holy Scriptures at large, but more particularly in the twentieth chapter of Exodus.

T. When we come to the third part of the Catechism, I shall examine you in the Commandments. You have told me the three engagements made for you by your Godfathers and Godmothers, when they brought you to be baptised. It is their duty to remind you what a solemn vow, promise, and profession, they then made for you; and it is your duty to examine yourself, whether you comply with those things which they then promised for you. Otherwise you lose the benefit of your baptism, and do not belong to Christ's spiritual church; I ask you then,

"Do you not think that you are bound to believe and to do as they have promised for you?"

S. "Yes, verily, and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace that I may continue in the same unto my life's end."

T. Why do you add "verily" in the acknowledgment of your baptismal obligation?

S. By the word "verily" I mean "indeed, or most assuredly," by which I show how heartily I give my consent.

T. You are right in thus declaring your firm

resolution to fulfil your baptismal obligation, and I hope you will be found faithful; but can you undertake it in your own strength?

S. No, I cannot do any good of myself, for I have naturally no spiritual strength.

T. By whose help then do you hope to succeed?

S. "By God's help," whose grace is sufficient for me.

T. What do you mean by being called in baptism to a state of salvation?

S. The being placed in such circumstances as to have all means necessary to salvation.

T. Through whose merits do you look for salvation?

S. Through Jesus Christ our Saviour; for out of Christ there is no salvation.

T. What means should you use in order that you may continue in this state of salvation?

S. I should offer up my fervent prayer to God "to give me His grace, that I may continue in the same unto my life's end."

T. Why is it necessary to continue in this state unto your life's end?

S. Because he only that endureth to the end shall be saved.

*An Explanation of***PART II.***Of the Creed.*

T. What was the second thing which your Godfathers and Godmothers promised for you at your baptism?

S. "That I should believe all the articles of the Christian faith."

T. What is meant by believing, or faith?

S. A heartfelt conviction of the truths of the Gospel, which will lead me to seek earnestly for salvation and eternal life through Christ.

T. What effects doth faith produce in the heart and life?

S. Love to God and men, and victory over the world, the flesh, and the devil.

T. Is faith absolutely necessary to salvation?

S. Yes, without it we cannot please God.

T. Whose gift is faith?

S. The gift of God?

T. On What foundation does true faith rest?

S. On the Holy Scriptures.

T. How were the Holy Scriptures given to man?

S. By inspiration of God.

T. Ought you not to prize the Bible very highly?

S. Yes, it is the best of books. and it was given to teach me the way to eternal life.

T. How ought you to study this blessed book?

S. With earnest prayer to God for His Holy Spirit, that I may believe what it reveals, and practice what it commands.

T. You have said rightly, that all the articles of the Christian faith are to be sought and found in the Holy Scriptures; but are they not briefly summed up in the Catechism?

S. Yes, in the Creed or Belief.

T. "Rehearse the articles of thy belief?"

S. "I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

T. What is this Creed called?

S. It is commonly called the Apostles' Creed, because it contains the doctrines which they preached, and was probably drawn up about the time in which they lived.

T. Is it enough for you to repeat the words of the Creed with your lips?

An Explanation of

S. No. I must believe them with my heart.

T. Into how many parts may the Apostles' Creed be divided ?

S. Into three parts.

T. Of what does the first part treat ?

S. Of GOD the FATHER and His work of creation.

T. Repeat this part of the Creed ?

S. "I believe in God the Father," &c.

T. What is God ?

S. God is the uncreated eternal Spirit, who has all perfection in Himself.

T. Why is the first person of the Godhead called "the Father ?"

S. 1. Because he is the Father of all creatures, as they receive their being from Him.

2. Because He is the Father of our Lord Jesus Christ.

3. Because He is, through Christ, the reconciled Father of all believers.

T. Why is God called "Almighty ?"

S. Because He has power to do and to govern all things.

T. What do you particularly believe of God the Father ?

S. That He is the "Maker of heaven and earth."

T. What do you mean by His being Maker of heaven and earth ?

S. I mean that he has created, or made out of nothing, all things therein, both visible and invisible, that is, seen or unseen.

T. Does not God shew His goodness as well in preserving, as in creating you ?

S. Yes, He takes care of me every moment of my life, when I am awake and when I am asleep, in the darkness as well as in the light.

T. What effects should the belief of this first part of the Creed have on your heart and life ?

S. It should lead me to humble myself before Him, as the creature of His hands,—to glorify and praise Him for His greatness and goodness,—to trust to Him in all states and conditions of life,—and especially to seek to know Him as my reconciled Father in Christ.

T. Of What does the second part of the Creed treat ?

S. Of God the Son and His work of redemption.

T. Repeat the second part of the Creed ?

S. " And in Jesus Christ, His only Son," &c.

T. Is it not your duty to believe in Christ, so as to trust in and depend on Him ?

S. Yes, I am commanded so to do, and without faith in Christ I cannot be saved.

T. What does the name of Jesus signify ?

An Explanation of

S. The name of **JESUS** signifies **JEHOVAH** the Saviour.

T. Do *you* stand in need of a Saviour?

S. Yes, I do; for I am a lost and helpless sinner, and it is a great mercy to have a Saviour in whom I may trust.

T. Is there no other Saviour but Jesus Christ?

S. No; He is the only Saviour.

T. In what respects does Jesus perform the office of a Saviour to His people?

S. He saves them from the burden of sin on the conscience, from the love of sin in the heart, and from the punishment due to sin in the world to come.

T. What is the meaning of the title **CHRIST**?

S. It means the Anointed One.

T. Why was He called the "Anointed?"

S. Because He was set apart by God to be the Prophet, Priest, and King, of His people, to which offices, amongst the ancient Jews, persons were commonly anointed.

T. How is Christ your Prophet?

S. I am spiritually blind and ignorant; and Christ is my Prophet to teach me by His word, His ministers, and His Spirit.

T. How is Christ your Priest?

S. I am a guilty sinner, and Christ is my

Priest as He has atoned for sin by the sacrifice of Himself, and as He intercedes for sinners at the right hand of His Father in heaven.

T. How is Christ your King ?

S. I am by nature in slavery to my spiritual enemies ; but Christ is my King, to deliver me from them, and to reign over my heart by His grace.

T. Whose *Son* did you say in the Creed that Jesus Christ is ?

S. The " only Son " of God.

T. How then should we honour Christ ?

S. We should honour the Son even as we honour the Father, for He is one in glory with the Father.

T. What is Jesus Christ declared to be in our Creed, besides God's only Son ?

S. We profess to believe in Him as " our Lord."

T. Why is Christ called Lord ?

S. Because he is *JEHOVAH*.

T. How is Christ *our* Lord ?

S. In many respects ; first, as our Creator, secondly, as our Redeemer, and thirdly, as our Governor.

T. Give me now some general proofs from the Holy Scriptures that Christ is very God ?

S. In the Scriptures Christ is asserted to be

one with the Father,—Titles are given to Him which can belong to none but God,—Perfections are ascribed to Him, which can belong to none but God, Works are said to be done by Him which none can do but God,—and Divine worship is given to Him which it would be idolatry to give to any other than to God. !

T. This account proves our Redeemer Jesus Christ to be God : but what does the Creed say of His human nature ?

S. That " He was conceived by the Holy Ghost, born of the Virgin Mary."

T. Was Christ then man as well as God ?

S. Yes, He took upon Him the human nature.

T. In what respect did He as man differ from other men ?

S. He was free from sin.

T. Why was He born of a woman ?

S. That he might be capable of redeeming the fallen race of man from eternal misery.

T. Why was He born of a Virgin ?

S. To fulfil Prophecy.

T. Of what family was the Virgin Mary ?

S. She was of the family of Abraham and David, from whom it was promised that Christ should spring according to the flesh.

T. To whom was she espoused, or promised in marriage, at the time of Christ's birth ?

S. To Joseph, a carpenter, who was also of the family of David.

T. Where was Christ born ?

S. In Bethlehem, as it was foretold.

T. In what place at Bethlehem was He born ?

S. In a stable, and there laid in a manger.

T. What further do you say in the Creed of Christ's humiliation ?

S. "He suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell."

T. Was it possible for the Son of God to suffer ?

S. Yes, for He suffered in His human nature.

T. How did our Saviour suffer ?

S. He was a man of sorrows from His cradle to His grave, as the four gospels relate ; and He suffered in His soul as well as in His body.

T. On what account did Christ suffer and die ?

S. To redeem our souls, which deserved to suffer for our sins, eternal shame and torment.

T. Who was Pontius Pilate ?

S. The Roman governor of Judea.

T. What death did Christ suffer ?

S. He was crucified ; that is, He was nailed to a cross.

T. What remarkable words did He utter before He expired ?

S. He cried, " It is finished."

T. Whose power has Christ destroyed by dying on the cross ?

S. He has not only removed from the believer the sting of death, but He has destroyed him that had the power of death, that is, the devil.

T. Did any wonderful things happen on the death of Christ ?

S. Yes, the veil of the temple was rent in two, the earth did quake, the rocks rent, and the graves were opened.

T. What became of His body after His death ?

S. " It was buried."

T. What became of His soul ?

S. It is said, " He descended into hell," which word does not signify *here*, as in many parts of Scripture, *the place of torment*, but the place and state of departed spirits.

T. Did the body of Jesus remain in the grave ?

S. No, "He rose again the third day from the dead."

T. What do you mean by Christ's rising from the dead?

S. I mean that His soul was again united to His body.

T. What proofs have we in Scripture of the resurrection of Christ?

S. The most satisfactory; for both men and angels testified of it.

T. What should we learn from the resurrection of Christ?

S. 1. It should strengthen our faith that He is the Son of God.

2. It should confirm our hope that the price of our redemption has been fully paid by Him.

3. It should be considered as a pledge that He will raise up His people also.

4. It should teach us to die unto sin and to rise again unto righteousness.

T. How long did our Lord remain on earth after His resurrection?

S. Forty days.

T. Where did our Lord then go?

S. "He ascended into heaven."

T. Into what part of the heavens did He ascend?

S. He was exalted to the highest degree of

glory, where "He sitteth at the right hand of God, the Father Almighty."

T. What does He do there for His people?

S. He makes intercession for them.

T. What is the last article of the creed concerning Christ?

S. That "He shall come again to judge both the quick and the dead."

T. Who are meant by the quick and the dead?

S. All men, both those who shall be then living, and those who are dead.

T. What is revealed concerning the last judgment?

S. 1. That Christ shall come in the glory of His Father, with His saints and holy angels.

2. That the whole world shall be brought to His awful tribunal.

3. That there shall be a final separation between the godly and the ungodly.

T. Of what does the third part of the Creed treat?

S. Of GOD THE HOLY GHOST, and His work of sanctification.

T. Repeat the third part of the Creed?

S. "I believe in the Holy Ghost," &c. &c.

T. Do you place the same trust in the Holy Ghost as in the Father and the Son?

S. Yes, because the Holy Ghost is God, one in glory with the Father and the Son.

T. Why is the Spirit of God called *Holy*?

S. Not only because He is infinitely *Holy* Himself, but because He sanctifies, or makes *holy*, all the elect people of God.

T. How does He do this?

S. He convinces men of their sin and misery, —He leads them to Christ for salvation,—He sheds abroad the love of God in their hearts, and thereby purifies their souls.

T. Must not the Spirit work thus on all who shall be admitted into heaven?

S. Yes, this work is what is called regeneration, or the being born again of the Spirit; without which, our Lord declares, no man can enter into the kingdom of heaven.

T. Can you do nothing good in the sight of God, without the influence of the Holy Spirit?

S. No, for my heart is by nature desperately inclined to evil.

T. Should you not then pray for the Holy Spirit?

S. Yes, and God has promised to give His Holy Spirit to them that ask Him, for His Son's sake.

T. What do you mean by the "*Holy*

Catholic Church" in which you profess to believe?

S. The word catholic means *universal*, or, the *whole*; and by the *Holy Catholic Church*, I mean all those in every age and nation, both in heaven and on earth, who, being united to Christ as their spiritual head, serve and worship God aright.

T. But are all those who join in the outward ordinances of the Church actually *holy*?

S. No, it is to be lamented that there are multitudes who are outwardly joined to the Church by baptism and profession, who are not inwardly true members of it because they live in sin, and in ignorance of the true doctrines of Christ.

T. Has the Church of Rome any particular right to be called the Catholic Church?

S. Most certainly not: for the ancient Catholic Church was very widely different in doctrine and worship, from the modern Church of Rome.

T. What Church, then, has a right to be so called?

S. The Catholic Church is made up of all the Churches together, in different countries, which keep the great truths of the Gospel and have a regular and authorized ministry. The

Apostles established Churches with Bishops, Priests and Deacons, to go on in the same way to the end of the world.

T. Are there not good men belonging to Churches differently constituted, and to irregular sects ?

S. Yes, certainly : and we should honor all who love our Lord Jesus Christ in sincerity, but, at the same time, strictly keep our own true Church principles and never go wandering about to different places of worship.

T. Whom do you mean by the " saints ?"

S. The word " saints" signifies holy or godly persons.

T. What do you mean by " the communion of saints ?"

S. That fellowship which godly persons have with each other, and which is founded on their union with Christ by faith.

T. What is the next privilege which the Creed states to belong to those who are members of Christ's Church ?

S. " The forgiveness of sins."

T. What is sin ?

S. Every desire, thought, word, or action, that is contrary to God's holy law, or that falls short of that which His holy word requires from us.

T. And are you guilty of sin ?

S. Yes ; all mankind are sinners, and I myself have committed more sins than I can number.

T. What is the punishment due to the unpardoned sinner ?

S. Eternal misery.

T. Who can forgive sin ?

S. God only.

T. To whom does God grant forgiveness of sin ?

S. To those who repent and believe the gospel.

T. What is the next privilege which the Creed states to belong to the members of Christ's Church ?

S. "The resurrection of the body."

T. Shall not all men be raised up at the last day ?

S. Yes, all without exception, both the righteous and the ungodly.

T. What then is the privilege of the righteous as distinguished from the ungodly ?

S. The ungodly shall be raised to shame and everlasting punishment, but the righteous to life everlasting.

T. What is meant by the life everlasting ?

S. The enjoyment of God's presence and favour in heaven for ever and ever.

T. What will be the employment of God's people in heaven?

S. They will be eternally employed in loving and praising their redeeming God.

T. What then should be the chief concern of your life here?

S. To have repentance towards God, and faith towards our Lord Jesus Christ, that, being a true member of the Church of Christ on earth, I may be admitted into His Church above, to sing His praises throughout eternity.

T. Why do you say "*Amen*" at the end of the Creed?

S. *Amen* signifies *verily* or *in truth*, and I say it to express my steadfast belief of the Creed.

T. Yes, my dear child, the true belief of the several parts of the Creed is of the utmost importance to your happiness both here and hereafter. Oh! may the Lord grant that whenever you repeat it for the future, either in private or to your teachers, or in the house of God with the congregation, your heart may feel a due sense of what your lips express. Let me now close this part of the Catechism, by

hearing you sum up the contents of the Creed :
tell me

“What do you chiefly learn from these articles of your belief?”

S. “First, I learn to believe in God the Father, who hath made me and all the world :

“Secondly, in God the Son, who hath redeemed me, and all mankind :

“Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.”

PART III.

Of the Commandments.

T. We have examined at large the first and second parts of your baptismal vow : let us now enter upon the third part.

“You said that your Godfathers and Godmothers did promise for you, that you should keep God’s commandments. Tell me how many there be?”

S. “Ten.”

T. “Which be they?”

S. “The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.”

T. What are the ten commandments otherwise called?

S. The law of God.

T. By whom was the law of the ten Commandments given ?

S. It was given by God to His servant Moses, in order that he should make it known to the people of Israel.

T. How was it written ?

S. With the finger of God, on two tables of stone.

T. Where, and how was it delivered ?

S. On Mount Sinai, in the midst of fire and smoke, and the dreadful sound of a trumpet, and the shaking of the mountain.

T. What is the sum and substance of the duty which the moral law enjoins ?

S. Love to God and love to man.

T. Have *you* obeyed all the commandments of the law ?

S. No, I have broken them not only by my actions, but by my words and thoughts.

T. Have all men broken the commandments ?

S. Yes, all men certainly have, and are consequently liable to eternal misery.

T. Can any man then be saved by his own obedience, or by the works of the law ?

S. No, because the law requires perfect obedience, and no works of fallen man can be perfect in the sight of the infinitely holy God.

T. What then is the use of the law ?

S. It is designed to show us our state as sinners, to point out our need of a Saviour, and to be the rule of our conduct.

T. How many commandments belong to the first table of the law ?

S. The four first, which teach us more immediately our duty to God.

T. "What is the first commandment ?"

S. "Thou shalt have none other Gods but me."

T. Are there any other Gods besides the one true God ?

S. No, but millions of *heathens* worship false gods.

T. What is this sin called ?

S. Idolatry.

T. But do not many who are called *Christians* break the first commandment ?

S. Yes, all who neglect God, or who love any person or thing more than God, or even equally with Him, break the first commandment.

T. What does the first commandment require of you ?

S. It requires me "to believe in God, to fear Him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength.

T. "What is the second commandment?"

S. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I, the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments."

T. What is forbidden by this commandment?

S. To worship God by any image or picture.

T. What are the principal duties required of you in this commandment?

S. I am "to call upon God" by prayer, "to give Him thanks, to honour His holy word" by hearing, reading, and meditating upon it, and to attend upon all the ordinances of His holy religion.

T. How ought God to be worshipped?

S. In spirit and in truth; that is, with holy dispositions produced in us by His spirit, and after a manner agreeable to His word.

T. How is this commandment enforced?

S. By a threatening of judgment upon those who disobey it; and a gracious promise of mercy to those who obey it, and thus manifest that they love God and delight in His worship.

T. "What is the third commandment?"

S. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

T. What is meant by the *Name* of God ?

S. Not only any of the titles which are given to God in the Holy Scriptures, but whatever describes His nature and perfections.

T. What are the principal things forbidden in this commandment ?

S. 1. Perjury or taking a false oath.—2. All profane cursing or swearing.—3. Any irreverent mention of the name of God.—4. Saying prayers or reading the Scriptures in a careless and inattentive manner.

T. Are all oaths forbidden ?

S. No, on solemn and necessary occasions they may be taken.

T. Should you not dread to take God's holy name in vain ?

S. I should ; for the man who is in the habit of committing this sin, proves that he has not the fear of God in his heart. Besides, "the Lord will not hold him guiltless that taketh His name in vain."

T. "What is the fourth commandment ?"

S. "Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; Wherefore the Lord blessed the seventh day and hallowed it."

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T. What is meant by the *Sabbath day*?

S. It means a day of rest.

T. What do you mean by the Lord's *hal-
lowing* it?

S. That He has set it apart to be kept holy
for the purpose of divine worship.

T. What part of our time are we commanded
thus to keep holy?

S. One day in seven.

T. What day is that to be?

S. The Jews kept holy the *seventh day* of
the week, because on that day God rested or
ceased from the work of creation;—but
Christians observe the *first day* of the week as
their Sabbath, to commemorate the resurrection
of Christ.

T. Have they good authority for this change?

S. Yes, they have the sanction of Christ
Himself, and the example of His apostles.

T. In what manner should the Sabbath day
be kept holy?

S. To keep the Sabbath holy, we must not
only cease from all worldly business, and
thoughts, and amusements, but we must devote
the whole of the day to acts of public and
private worship.

T. May no other works but those of piety be
done on the Sabbath day?

S. Yes, works of necessity, and of charity.

T. What are the principal acts of worship, that should engage your attention on the Sabbath day?

S. I should be engaged in prayer to God, in private, in my family, and in public,—in reading and hearing His word,—and in singing His praises.

T. In What light will the true Christian consider the Sabbath?

S. It will be his delight, for he loves the house and worship of God, and he considers this day of rest as a type or figure of the eternal rest that remaineth for the people of God.

T. You have now been examined in the first table of the law, tell me how many commandments belong to the second table of the law.

S. The six last, which teach me my duty to my neighbour.

T. What, in general, is your duty towards your neighbour?

S. "To love him as myself, and to do to all men as I would they should do unto me."

T. "What is the fifth commandment?"

S. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

T. What does this commandment imply.

S. It implies the duty which I owe not only to my parents, but to all my superiors.

T. Give me some instances of your duty towards them?

S. "I am to love, honour, and succour, my father and mother, to honour and obey the Queen and all that are put in authority under her, to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters."

T. Should you in any case disobey your parents, or those set over you?

S. No, unless when they command me to do any thing plainly contrary to the word of God.

T. What is annexed to this commandment?

S. A gracious promise to those who obey it.

T. What is that promise?

S. "That thy days may be long in the land which the Lord thy God giveth thee."

T. "What is the sixth commandment?"

S. "Thou shalt do no murder."

T. What is murder?

S. It is the taking away the life of another, *wilfully* and *unlawfully*.

T. Why do you say *wilfully*?

S. Because to kill another by accident and without design is not murder.

T. And why do you say *unlawfully*?

S. Because if a man slay another in his own defence, or in a just war, it is not murder ; and it is not murder when wicked people are put to death, by law, for their crimes.

T. What punishment do the laws of our country inflict on the person that is guilty of murder ?

S. The punishment of death.

T. Are there any other ways of committing murder besides the act of taking away a man's life ?

S. Yes, by suicide, or killing oneself ;—by duelling, even where neither of the persons is killed,—or by assisting others to take away a man's life.

T. But how does our Lord show us that this commandment may be broken in our hearts, though our hands may do no violence ?

S. He teaches us in His sermon on the mount, that he who is angry with his brother without a cause, is in danger of the judgment due to murderers ; and his Apostle St. John says that whoso hateth his brother is a murderer.

T. What then is your duty to your neighbour, as required by this commandment ?

S. "To hurt no body by word or deed, to bear no malice nor hatred in my heart."

T. "What is the seventh commandment ?"

S. "Thou shalt not commit adultery."

T. What sins are forbidden in this commandment ?

S. Not only the outward act of adultery, but all impure desires, words, and actions,—all immodest behaviour and dress,—all unchaste books,—and all gluttony and drunkenness.

T. What is then required of you by this commandment ?

S. " To keep my body in temperance, soberness, and chastity."

T. " What is the eighth commandment ?"

S. " Thou shalt not steal."

T. Are there not many ways of transgressing this commandment besides house-breaking, highway robbery, and actual theft ?

S. Yes, this commandment forbids all manner of fraud and injustice.

T. Point out some instances in which this commandment is broken.

S. A man breaks this commandment when in buying and selling he takes any advantage of the ignorance of another,—when he uses false weights or measures, or when he borrows money from his neighbour, without having any probable hopes of repaying it.

T. Give me some further instances ?

S. The servant is guilty of theft when he injures or wastes his master's property ; and the subject when he evades the taxes, or withholds from the Sovereign the lawful customs or duties on goods.

T. Then what does this commandment require of you ?

S. "To keep my hands from picking and stealing, and to be true and just in all my dealings."

T. "What is the ninth commandment ?"

S. "Thou shalt not bear false witness against thy neighbour."

T. What member of the body is this commandment intended to restrain ?

S. The tongue, which is too apt to offend.

T. What do you mean by bearing "false witness" against your neighbour ?

S. Unjustly accusing any one, whether on oath or otherwise.

T. What then does this commandment require of you ?

S. "To keep my tongue from evil-speaking, lying, and slandering."

T. "What is the tenth commandment ?"

S. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

T. What does this commandment require of you ?

S. "Not to covet nor desire other men's goods," and thus it condemns all inordinate unjust desires of the heart.

T. Do not all sins proceed from the corrupt principles of man's heart ?

S. Yes, so our Lord teaches us.

T. We have now explained both the tables of the law, do you not stand condemned by it, and exposed to its curse ?

S. Yes, all mankind have broken the holy commandments of God, in thought, word, and deed, and are justly condemned.

T. What then ought you to do ?

S. I ought to pray that God would make me deeply sensible of the greatness of my sins, and cause me to flee to CHRIST alone for mercy and salvation.

T. Should you not also pray for His grace, that you may be enable to keep His commandments for the future ?

S. Yes, without His grace I can do nothing good ? and if He incline my heart to keep His commandments, it will be a proof to myself as well as to others, that I possess true faith in Christ, and that Christ is indeed my Saviour.

T. Yes, my dear child, after the reading of each commandment in the house of God, our Church puts this humbling language into our mouths, "Lord have mercy upon us, and incline our hearts to keep this law." May He grant you mercy, and enable you, under a sense of your own guilt, to take refuge in Christ as an all-sufficient Redeemer ; and may He, by His Spirit, write all His laws upon your heart,

and engage you for the future to love and serve Him in all holy obedience. Let me now close this part of the Catechism, by requiring from you a summary view of the contents of the Ten Commandments.

“What dost thou chiefly learn by these commandments?”

S. “I learn two things; my duty towards God, and my duty towards my neighbour.”

T. “What is thy duty towards God?”

S. “My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name and His word, and to serve Him truly all the days of my life.”

T. “What is thy duty towards thy neighbour?”

S. “My duty towards my neighbour is to love him as myself, and to do unto all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the Queen and all that are put in authority under her; To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.”

PART IV.

Of the Lord's Prayer.

T. “My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace, which thou

must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's prayer?"

S. "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

T. You have in the foregoing parts of this Catechism been examined in the three branches of your baptismal vow, and have already confessed that you have no spiritual strength nor power in yourself: how then may you be enable to fulfil them?

S. By God's *special grace*, without which I can neither *repent*, *believe*, nor *obey*.

T. What do you mean by God's *special grace*?

S. I mean the influence of the Holy Spirit, which is freely given to His children, whereby their souls are converted, comforted, and sanctified.

T. What must you do to obtain the "special grace" of God?

S. I must constantly make use of all the means of grace, and especially of that most important mean,—*prayer*.

T. To whom should your prayers be addressed?

S. To God, in the name of Christ, trusting only in His merits and mediation.

T. Are our prayers acceptable to God when the heart is not engaged in them ?

S. No, unless the heart be engaged, the mere words can be of no avail.

T. Do we need any assistance in order that we may pray acceptably ?

S. Yes, we need the assistance of the Holy Spirit.

T. What are the different kinds of prayer ?

S. 1. Public prayer, or the worship of God with the congregation of His people.

2. Social prayer, or the worship of God with our families.

3. Private prayer, or the worship of God in secret.

T. Should you not often be employed in the holy exercise of prayer.

S. Yes, and particularly in *private prayer*.

T. At what time should you more especially dedicate yourself to private prayer ?

S. In the morning when I rise, and in the evening before I go to rest.

T. In which of the three kinds of prayer should that excellent form called the Lord's prayer be used ?

S. It was intended for our own use in each of them.

T. Why do you call this prayer the LORD'S PRAYER ?

S. Because our blessed Lord taught it to His disciples, and commanded them to use it.

T. How many general parts are there in this prayer ?

S. Three parts, namely,

1. The introduction, or address. 2. The petitions. 3. The doxology, or that part which ascribes glory to God.

T. What is the introduction, or address ?

S. " Our Father, which art in heaven."

T. In what sense are true Christians taught to call God their Father ?

S. Not only as they were created by Him, for in this sense God is the Father of all men; but as they are reconciled to Him through Christ, and born anew of His Holy Spirit.

T. When you address God in this prayer, as our *Father*, do you address only the first person of the blessed Trinity ?

S. No, for the first person of the blessed Trinity is called the Father, not in respect of us, but of Christ; in respect of us, the whole Trinity, the Father, Son, and Spirit, is " our Father, which is in heaven."

T. Why are you taught to address God as "*our*" Father ?

S. To point out to me the duty of loving all mankind, by praying for others as well as for myself.

T. Why are you taught to address God as "our Father which art *in heaven*?"—Is He not every where present?

S. Yes, He fills both heaven and earth with His presence; but heaven is called His throne, where He peculiarly manifests His glory.

T. How many are *the petitions* of the Lord's Prayer?

S. Six.—The three first more immediately respect the glory of God, and the three last our own benefit.

T. What is the first petition?

S. "Hallowed be Thy name."

T. What do you mean by the "Name" of God?

S. God Himself and all His perfections.

T. What do you mean by the word "hallowed"?

S. Sanctified, or revered.

T. What then is the substance of this petition?

S. That God's name, and all that concerns His service and glory, should be universally known and honoured.

T. While you pray thus, what should you be careful to do yourself?

S. I should hallow His name, by trusting to His mercy in Christ Jesus, and by living to His service and glory.

T. What is the *second* petition of the Lord's prayer ?

S. "Thy kingdom come."

T. What do you understand by the "kingdom" of God, of which you speak in this petition ?

S. 1. The kingdom of His grace here on earth, or His reign over the hearts of His children.

2. The kingdom of glory hereafter in heaven, of which His children are in expectation.

T. What are you taught to pray for when you say "Thy kingdom come?"

S. 1. That God would enlarge His kingdom of grace on earth, by spreading the knowledge of His gospel.

2. That He would set it up and perfect it in our own hearts, and in the hearts of all His people.

3. That He would fulfil the expectations of those who long for the appearance of His kingdom of glory.

T. What is the *third* petition of the Lord's prayer ?

S. "Thy will be done on earth as it is in heaven."

T. How is the will of God made known to us ?

S. By the Holy Scriptures, and by the works of His providence.

T. Should not those who offer up this petition be careful to live according to its meaning?

S. Yes, they should believe and obey what the word of God declares and requires,—they should be thankful for all His mercies,—and they should submit with patience to His will in the heaviest afflictions.

T. How are we to do the will of God, so far as it is known to us?

S. "As it is done in heaven" by the holy angels.

T. In what manner do they perform His will?

S. Perfectly, constantly, and joyfully.

T. Have you thus done the will of God?

S. No,—I have come very far short of it.

T. Though neither you nor any other person can be as perfect as the angels of God, should you not desire to imitate them?

S. Yes, I am taught to pray that God's will may be done by me as it is done in heaven.

T. To what do the three remaining petitions of the Lord's prayer relate?

S. To our own necessities.

T. What is the *fourth* petition?

S. "Give us this day our daily bread."

T. What is meant by the word "bread?"

S. In the first place, it means those things which are necessary for our bodily sustenance.

T. What is there remarkable in this petition?

S. We are taught to pray for "bread," that is, for what is necessary merely to support us, in order that we may learn *contentment*.

T. And what further?

S. We are taught to pray for "our daily bread," in order that we may trust to God's providence, and renew this petition every day for fresh supplies.

T. Does this dependence upon God render our own exertions needless?

S. No, Whilst men lay aside every anxious care, they should endeavour to gain their livelihood in an honest way, looking up to God for His blessing.

T. But should you not also understand this petition of the Lord's prayer in a spiritual sense?

S. Yes, I should pray daily for a renewal of God's grace, that my soul may feed by faith on Christ, who is the bread of life that came down from heaven.

T. What is the *fifth* petition of the Lord's prayer?

S. "Forgive us our trespasses, as we forgive them that trespass against us."

T. Have you not daily occasion to pray for the forgiveness of your sins?

S. Yes, because I daily commit sin, and therefore need forgiveness.

T. Through whom must you pray for the pardon of your sins?

S. Through CHRIST alone.

T. And have you reason to expect that the Lord will hear your prayers?

S. Yes, if I come to him in faith, with a deep sense of my need of pardon.

T. What do you learn from the words which are added to this petition,—“as we forgive them that trespass against us?”

S. It should teach me to have a forbearing and forgiving temper towards my fellow creatures.

T. If you forgive others the injuries they may have done to you, may you, *on that account*, expect to receive from God the forgiveness of your sins?

S. No, it is only through the blood of Christ that my sins can be forgiven.

T. But do not all true believers in Christ desire to exercise a spirit of brotherly love and forgiveness of injuries?

S. Yes, assuredly, this is a necessary fruit of faith.

T. What is the *sixth* and last petition of the Lord's prayer ?

S. "Lead us not into temptation, but deliver us from evil "

T. Can God *tempt* you to commit sin ?

S. No, He tempteth not any man.

T. What then are you taught to pray for in the former part of this petition ?

S. That God will not suffer me to be led into temptation to evil ; or, that I may be supported under temptation.

T. What is the "evil" from which you pray to be delivered, in the latter part of this petition ?

S. From all kinds of evil, both ghostly, (that is, spiritual) and bodily ; both temporal and eternal.

T. Who is it that leads men into evil ?

S. Satan, the author of all spiritual evil, the great enemy of our salvation.

T. How does he do this ?

S. By working on the corruption of their hearts by means of the things of this world, or by more immediate influence.

T. To whom should you look for deliverance ?

S. To Christ whose grace is all-sufficient.

T. Should you not then be fervent in prayer?

S. Yes,—without fervent prayer I cannot expect to receive grace and strength from Christ, and I shall be led captive by Satan.

T. What is the doxology, or act of praise, with which the Lord's prayer concludes?

S. "For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

T. What is observable in this doxology?

S. It is a solemn ascription of praise to God, who, as possessing these glorious perfections in Himself, is able to supply all our wants.

T. In what sense do you add "Amen?"

S. To express my trust that God will, "of His mercy and goodness, through our Lord Jesus Christ," hear and answer my prayers.

T. We have now come to the end of the explanation of the Lord's prayer. I hope you see its meaning more clearly than you did before, and will never repeat it for the future in a careless or formal manner. Remember that this excellent form of prayer was given us by our Lord Jesus Christ. Let your hearts as well as your lips, be engaged whilst you repeat this prayer, and take care you do not contradict your several petitions by your actions. Let me now conclude this part of the Cate-

chism, by hearing you sum up the meaning of this comprehensive prayer :

"What desireth thou of God in this prayer?"

S. "I desire my God, our heavenly Father, who is the Giver of all goodness, to send His grace unto me and to all people, that we may worship Him, serve Him, and obey Him as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it."

PART V.

Of the Sacraments.

T. What is the fifth part of the Catechism?

S. The doctrine of the Christian Sacraments.

T. Yes, and the right participation of the Sacraments in one of the appointed means of obtaining grace. Tell me then,

T. "How many Sacraments hath Christ ordained in His Church?"

S. "Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord."

T. You are right in saying there are only Two Sacraments; but do all agree as to their number?

S. No, the Church of Rome has increased them to seven.

T. What are those Sacraments which our church receives, as ordained by Christ ?

S. Baptism, and the Supper of the Lord.

T. Why do you say that these two Sacraments are *generally* necessary to salvation ?

S. I say *generally* necessary, because, where there is not a wilful neglect of them, God may, in particular cases, convey the benefit without the ordinance.

T. "What meanest thou by this word Sacrament ?"

S. "I mean an outward and visible sign of and inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

T. You have in this answer stated those things which are required in a sacrament, and which are undoubtedly confined to the two Sacraments which Christ hath ordained in His Church ; but tell me,

"How many parts are there in a Sacrament ?"

S. "Two ; The outward visible sign, and the inward spiritual grace."

T. What advantage can there be in receiving merely the outward sign,

S. It only proves the partaker to be a member of the outward Church, in which there are hypocrites as well as saints.

T. Do not many content themselves with receiving only the outward visible sign ?

S. I am afraid they do.

T. What then should be your chief concern?

S. To obtain the inward spiritual grace, not resting in the outward visible form.

T. "What is the outward visible sign, or form in baptism?"

S. "Water, wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost."

T. Are both the use of "water," and the application thereof, "in the name of the Father, and of the Son, and of the Holy Ghost" necessary?

S. Yes, undoubtedly, if either of them be omitted, there is no true baptism.

T. What does the use of water in baptism represent to us?

S. The necessity of being washed in the blood of Christ from all our guilt, and of having our hearts cleansed by the renewing influence of the Holy Ghost.

T. What does the form of words used in baptism imply?

S. It implies that every one *thus* baptised, is dedicated to the worship and service of the three persons of the Godhead,—our Creator, Redeemer, and Sanctifier.

T. You have told me what is the outward visible sign in baptism: Tell me now,

"What is the inward and spiritual grace?"

S. "A death unto sin, and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

T. What do you mean by "being born in sin and the children of wrath?"

S. That I and all mankind are corrupt in our nature, and in a state of guilt and condemnation.

T. What is the thing signified?

S. "A death unto sin, and a new birth unto righteousness."

T. What is this "death unto sin, and new birth unto righteousness?"

S. It is the communication of a new principle of spiritual life, which destroys the power and dominion of sin in the soul, and enables it to live unto God through Jesus Christ.

T. What are you to think of a baptised person who is in an unconverted state?

S. He is to be considered as being equally far from God, as if he had never been baptised.

T. Yes, in such a case, it is plain that the person has lost all the benefit of baptism, and therefore we should urge upon him *those things* which are required of persons in order to be baptised;

"What is required of persons to be baptised?"

S. "Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament."

T. Why are these things required of persons who come to be baptised?

S. Because the Scriptures teach the necessity of them.

T. What is that *repentance* which is required?

S. Such an humbling sense of my own guilty and helpless state, as expresses its reality by *forsaking sin*.

T. What is the *faith* required?

S. It is the stedfast belief of the promises of God made to us in that Sacrament.

T. If repentance and faith are necessary,

"Why then are infants baptised, when by reason of their tender age they cannot perform them?"

S. "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

T. How do infants promise *repentance* and *faith* at their baptism?

S. By a solemn engagement entered into for them by their sureties, that is, their Godfathers and Godmothers.

T. What ordinance in our Church is that, in which persons, when they come to age, take upon themselves their baptismal engagements?

S. The ordinance of Confirmation.

T. What should be your present conduct?

S. I should daily reflect on my baptismal engagements, and endeavour to practise them.

And I should be looking forward to this further institution of our Church, when, before the assembled congregation, I shall deliberately ratify and *confirm* those engagements.

T. Why was the Sacrament of the Lord's Supper ordained?"

S. "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

T. Why is this ordinance called "the Lord's Supper?"

S. Because it was instituted by our Lord at supper time.

T. What is the chief design of this holy ordinance?

S. To remind us of "the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us."

T. With what disposition of mind should we come to the Lord's Supper?

S. With deep contrition and sorrow for our sins which occasioned the sufferings and death of our Saviour—and with holy joy and thankfulness for the benefits to be derived therefrom.

T. "What is the outward part or sign of the Lord's Supper?"

S. "Bread and wine which the Lord hath commanded to be received."

T. "What is the inward part or thing signified?"

S. "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

T. What do you mean by being "verily and indeed taken?"

S. They are received *spiritually*, that is, to all the intents and purposes for which the body and blood of Christ were given.

T. "What are the benefits whereof we are partakers thereby?"

S. "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

T. Do all who come to the Lord's table receive this refreshment to their souls?

S. It is to be feared they do not, as none but true believers are partakers of those benefits?

T. Who may be said to eat and drink of the Lord's Supper "*unworthily*"

S. Those who come to it irreverently, or with self-righteous views, or who are destitute of true repentance, faith, and charity.

T. "What is required of them, who come to the Lord's Supper?"

S. "To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men."

T. You have said rightly my dear child, and though I would not direct you to come *now* to this blessed ordinance, since you have not been confirmed, as the Church requires you

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should be at a proper age ; yet let me exhort you to be in the constant practice of self examination on the important heads you have just mentioned. I hope most sincerely that your views may be right on these subjects, so that when you arrive at a maturer age, you may be
“ a meet partaker of those holy mysteries.”

FINIS.

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